

THE

American Missionary.

"GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE."

MISSIONS & SCHOOLS
AMONG THE
FREEDMEN
AND ABROAD.

WE HAVE SENT ME...TO PREACH DELIVERANCE TO THE CAPTIVES...TO SET AT LIBERTY THEM THAT ARE OPPRESSED.

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AUGUST, 1869.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION,
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Price, 50 Cents a year, in advance.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Society shall be to send the Gospel to those portions of our own and other countries which are destitute of it, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other co-operating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries, and Treasurer shall be ex-officio members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two-thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

*By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

American Missionary.

VOL. XIII.

AUGUST, 1869.

NO. 8.

AMERICAN MISSIONARY ASSOCIATION.

FREEDMEN.

AN APOLOGY.

We regret our inability to give, in this number, the engraving which we partially promised in our last, of the new building in process of erection for the "Hampton Normal and Industrial school." It has been found impossible to have it prepared in season.

HIGHER EDUCATION FOR FREEDMEN.

NORMAL SCHOOLS, COLLEGES, UNIVERSITIES.

HOWARD UNIVERSITY.

THE SECOND ANNIVERSARY of this institution was held in the Congregational Church, Washington, D. C., Wednesday Evening, June 30th.

The programme of exercises, which was full, was happily carried out, by speeches and essays from persons in the several departments, the Normal, Preparatory, Agricultural, Collegiate, Medical, and the Law.

After Prayer by Rev. Edwin Monroe, and the singing of "The Polar Star," Gen. O. O. Howard made an address which we give, somewhat abridged.

ADDRESS OF GENERAL O. O. HOWARD.

In this eventful age wherein there has been the "new birth of freedom" for our people, at the sight of which, or at the good tidings, other nations rejoice, men are watching for and expecting continued renewals of Divine favor. Our earnest and true men have traced this favor in the sudden providential changes that have followed emancipation. First, the dark multitude is pressing forward to demand the exercise of rights of free labor. Next, they rush, by a common impulse, as witnesses to the law courts. Again, the cry of "citizen" is heard everywhere, far and near, and citizenship is firmly claimed, and at last the throng is grasping civil patronage, and the host not pressing even the threshold of the throne for office.

INSPIRATION FOR KNOWLEDGE.

Amidst all the changes consequent upon these upheavings of society, there has been evident to a careful observer a remarkable spirit in common throughout all these States, traceable in nearly every phase of human life, an almost universal inspiration which exhibits itself in a thirst for knowledge. We behold at the end of four short years since the war, upward of two hundred thousand of the offspring of slaves at school daily. In the several States that were slave we find them in the common, and primary, the grammar, and high schools, academies, colleges, and universities; and here at Washington, fellow-citizens, on the most prominent of your most beautiful hills, is an institution, claiming, it may be, at this moment pretentiously, the name of UNIVERSITY. Slaves shall become freedmen, and freedmen are sending sons and daughters from different parts of the country to this institution; a generous public is endowing it, while it is slowly and surely unfolding its plan. Here is the preparatory department—scholars are studying Algebra, Latin, and Greek; here the normal scholars are preparing to teach; here in the law department, young men are mastering Blackstone and Kent; and here also is the medical department in full force, all its singular mysteries unveiling. Of the forty daily visitors a few laugh or sneer and say it is only a school. Why so high sounding a name? A University, indeed! Our answer is brief. Rome had its beginning; the saucy boy who jumped the wall in derision did not prevent the future greatness of the city so broadly planned. True, indeed, our University is just beginning; its buildings are not quite completed; its primary departments but slowly pushing up their pupils; the College hardly organized; the law and medical divisions only two terms in progress, with limited numbers and resources. Our agricultural features consist in practical labor and simple teaching, our library is yet small, and our cabinet just begun, yet the found-

ation is laid. We have builded upon a charter as broad as humanity. The filling up—the completion of the plan is as sure as anything human can be, and God is evidently blessing it.

FUNDAMENTAL IDEAS.

This institution has two distinctive fundamental ideas. One is that embracing those who have been generally repelled and excluded, it embraces them, it holds out its lamp to every color and discription of mankind, simply asking mental and moral fitness. The second idea is that the brother and sister need not part at the college door, both have a right, if they so choose, to a knowledge of the professions.

OPPOSITION.

We meet and must meet like other new enterprises, a twofold opposition, misrepresentation and misunderstanding. Now the assault is upon our pupils; now upon the brick. Some of our professors are refused admission into the Medical Society of this District. The character of the trustees, officers, teachers, and pupils is widely traduced. Plots are laid to destroy us materially, and gigantic efforts are put forth to bring the ire of an indignant nation against us under the imputed name of "leveling" and "amalgamation." It is said among certain learned men that there is a singular dream prevailing in this country at this time—the "dream of equality." This dream is imputed to us. The imputers are not wise, for it is they that are dreaming while wrapped in the troublous slumbers of age. Were they fully awake they would know that we fully believe in positive inequality—in personal differences, in the mountains, the hills, and the valleys. Yet there are rights, such as breathing and thinking and working, which belong to all. There are rights which the proud earthy dignitary must share equally with the poorest of us, and not the least of these, is the right to make the most of the faculties God has given us. I think the honest expression of this imputed dreaming is this: "A white skin furnishes evidence of superior intellect." If he will thus state his proposition plainly we will meet it. Let him do as one of my good friends from the South did, sit a few hours with his ears and his eyes open in one of our good schools, the University if you please, and he will be convinced of his error, and, if a candid man, be prepared to join me in the less prejudiced, truer, nobler expression, that the intellect is not measured or weighed by the complexion; and perhaps he may say with spirit, as Peter did when his eyes were opened, "Of a truth I perceive that God is no respecter of persons. But in every nation

he that feareth Him and worketh righteousness is accepted with Him."

SELF CONSECRATION NEEDED.

Let me now say to my fellow workers, the professors and teachers in the different departments, our measure of success depends on you. You have been hitherto patient, self-sacrificing workers in our humble beginnings; you have given great satisfaction to the trustees. But we need more than usual self-consecration. For years, perhaps for life, you must work in faith, in hope, in prayer. By a prejudiced community, and by the tremulous, hopping hearts of your pupils, your words, your acts—your very looks are watched. In treading new paths there is safety and success in only one course—

To love with pure affections deep
All creatures great and small,
And still a stronger love to bear
To Him who made them all.

As you know our needs are many, our dangers peculiar, may God give us all the spirit of prayer that we may draw from Him choice blessings—and that He will grant us His specific aid in our endowments, abundant success in teaching, a thoroughly Christian institution—a garden of civilization whence shall flow streams clear as crystal, pure and healthful, like living springs. Let us never, my fellow-laborers, teachers, and pupils, never depart from a simple child-like dependence on God, while we make bold to ask for the largest gifts.

We should like to give entire, the address of FURMAN J. SHADD, a boy of 16, but our space forbids. It was received with enthusiastic applause. The subject was

"FOUR MEN OF OUR TIMES."

For the "*persevering man*," he took "Fred. Douglass." "Born a chattel," he struggled up, against fearful odds to a noble manhood, and stood at length "among the most eloquent and gifted of American orators."

For "*the enterprising man*," he illustrated his idea by stating characteristic incidents in the life of Horace Greely.

The "*victorious man*," is evidently Gen. Grant, "whose history is learned from the history of Forts Henry and Donaldson, of Vicksburg, Richmond and the *White House*, Washington."

The last, "*The Christian Soldier*," we give entire.

"Lastly. It has been truly said that it is

next to impossible to starve a genuine Yankee. Give him but a jack-knife and a shingle, and he will whittle out something to sell. Place him on a desolate rock in the ocean and he will soon open communication with the nations. Ralph Emerson has said of the genuine Puritan stock that they are like a cat, which when she falls, manages to light on her feet. Send such on a mission and they will make success of what they undertake. But it is a melancholy truth that the religion of some does not bear transportation. Of this, many a Western emigrant has been a sad example. Many who years ago crossed the plains to reap a golden harvest have made a shipwreck of their Christian hopes. The trial was too great; the tide was too strong. Many a hopeful man went into the army and came out a mere wreck; but that was not true of every one. Some came forth from the war without the smell of fire upon their person. The furnace was heated seven times hotter than was wont yet they came forth from the furnace purer than when they entered it. This was caused by the presence of a fourth person, one like unto the Son of Man who quenched the violence of the fire. They ceased not to pray and to do their duty as Christian men. In eternity, many will rise up to call them blessed. Such was the hero of Fair Oaks, Second Bull Run, Antietam, Fredericksburg, and Chancellorsville. Such was the character of the man who took command of the right wing of General Sherman's grand army on his way from Atlanta to the sea. Then comes the great fight of the one armed general in the cause of freedom, and to secure right to the poor. The end let us pray, that it may not come until the colored men have their rights, and every man sit under his own vine and fig tree, and there be none to molest or make afraid."

The regular exercises having been closed, the honorary degree of M. D. was conferred upon Alex. T. Augusta.

General Howard announced that a copy of the Holy Scriptures would be presented to the Howard Lyceum by the ladies of the Evangelical Association; the audience was invited to repair to Union League hall, where, after music and prayer, Miss Sophia Lewis, on behalf of the Evangelical Association, presented to the Howard Lyceum a finely embossed copy of the Holy Scriptures.

A neat address was made by Miss Lewis, and a suitable response by Mr. Alfred M. Greene, after which the vast assemblage adjourned.

From the South Carolina Republican.
AVERY INSTITUTE, CHARLESTON, S. C.

THE CLOSING EXERCISES

of the Avery Institute were held in the Chapel of the school building on Bull street on Thursday, the 24th inst., and were largely attended by the friends and patrons of the school. Mr. Cardozo, the former Principal, and Rev. T. W. Lewis were among the visitors, and made remarks. The exercises partook of the nature of an exhibition, and received the warmest commendation from all present.

THE PROGRAMME OF EXERCISES.

1. Devotion; 2. Song—Marching On; 3. Declamation—I'll find a way to make it—Wm. Dart; 4. Singing—Joy to the World; 5. Declamation—Woodman Spare that Tree; 6. Singing—The Schwabian's Song of Home; 7. Reading—What Mrs. Caudle said to Mr. C.; 8. Song—Be kind to Whom?—by School No. 5; 9. Declamation—Why I went to London—John Newton; 10. Declamation—Cicero's Invektive against Cataline—Peter Hasel; 11. Recitation—My Dress, by Elizabeth Ball; 12. Semi-chorus—Merrily; 13. Recitation—Flower of Liberty—Pauline Johnson; 14. Singing—Shout for Joy—School No. 1; 15. Little Boy that Died—Recitation by First Class of School No. 5; 16. Prayer—Adelaide Martyn; 17. Semi-chorus—Lo! the East; 18. Declamation—Bernardo del Carpio—Wm. G. Seymour; 19. Declamation—Temperance—Willie Edwards; 20. The Berry Girl—Mary Matthews; 21. Declamation—How Cyrus Laid the Cable; 22. We Love the Truth—Moses Brewer, Melvin Prove, Joseph Matthews; 23. How we Play on the Big Bass Drum, etc.; 24. Maud Muller—Concert Recitation by Pupils of 1st Class in Advanced Department of Girls; 25. Chant—Come to Me—School; 26. Declamation—France—James Conyers; 27. Declamation—Pacific Railroad—Thos. McLean; 28. Song—What is Home without a Mother? 29. Recitation—Laus Deo—Mary Matthews; 30. Duet—Jesus, Lover of my Soul—Josephine Scott, Martha Sayage.

THE NEXT SCHOOL TERM

begins 1st October. No primary scholars are received, the design being to establish a High and Normal School. A great work has already been done. One class has finished Arithmetic and commenced Algebra. Other classes are nearly finishing Arithmetic. Additional classes in Algebra, Latin, and Book-keeping will be

formed next year. Drawing, and singing by note are taught; and a career of usefulness seems opening up before the school which we hope its managers and patrons will be too wise to mis-improve.

BEREA COLLEGE, KY.

[The following is an extract from a report of Col. B. P. Runkle, Asst. Commissioner of Kentucky, to Gen. Howard, concerning the new field of labor to which Rev. E. H. Fairchild has been called:]

It is hard to give one's impressions about this place in writing. I was agreeably disappointed when I came to visit Berea. It is located on the line between the "Blue Grass" region and the mountains, the line which divided free from slave Kentucky. To it, came, and do come now, and will come hereafter, the sons and daughters upon whom the curse of slavery weighed more heavily than on any other class, the White Mountaineers of Kentucky.

For this class there has been no provision made, either by State or national authority, and benevolence has never gone within their border. It will also be of great importance to the colored people of Kentucky.

THE MANAGERS.

As to the managers and people connected with the institution, there was a time when I did not believe in these people. I judge them by other philanthropists whom I had known. I believed them visionary, impracticable and somewhat insincere, but I did them great injustice. If there are people on the face of the earth who are in earnest, who are honest and trustworthy, who believe in God and love their fellow men, they will be found in Berea. I never saw men working under such difficulties, and I never saw men with such faith in the success of their work and such trust in God. If things don't go right with them they immediately begin to pray, and it seems that their prayers are sometimes answered in a wonderful way.

THE PUPILS.

The gathering in the chapel of this institution was one of the most singular sights I ever witnessed, comprising all

shades and colors, all ages and conditions, and all intent on one object, to escape from the bonds of ignorance. I found these scholars crowded in the most uncomfortable manner, in little rooms or dens, called attics, living upon very nearly nothing, and working between time to pay for it. I saw two bright, intelligent white boys waiting on the pupils at the table who were both white and colored, and this they did cheerfully, for six cents an hour in order to get money to pay their board. I heard one of these same boys read Latin and had occasion to learn that he had opinions of his own, and is a manly little fellow, and not one of the poor whites in the sense in which that term is used in the South. I saw white girls sitting in the same class with black ones, and I made up my mind that it must have cost these young people a terrible struggle to come to this, and that they should receive all the aid in the power of the government or its officials to give them. I saw three great stalwart black fellows who had served their term of enlistment during the war, who had been there two years, and informed me they intended to remain there six more.

SELF DENIAL.

I saw a lady there fit to adorn any place in society, living, by no means surrounded by luxury, far out in that wild, mountain country, taking care of her family, providing for her boarders, (for everybody here takes boarders) and teaching a number of these poor people besides.—I have not seen many such people.

Truly, Berea College is an institution such as one will not see often, such as I never saw before and expect never to see again.

But it is useless to waste words. If I had the money under my control Berea would get the other six thousand dollars necessary to complete the proposed building.

THE MARION SCHOOL, ALA.

The new school building erected for the benefit of the colored people of Marion and vicinity, was dedicated last Sabbath afternoon, April 11.

The house just completed is a frame building, about fifty feet square, two stories high, well lighted and arranged. There are four good sized school-rooms, besides a recitation room intended for the Normal class, which are mostly furnished with the Sherwood patent combination seat and desk. There is ample room for two hundred and fifty pupils, and more can be accommodated.

The cost of the building is about four thousand two hundred dollars—twenty-eight hundred of which was appropriated by the Bureau, and the remainder contributed by the colored people and the American Missionary Association, whose teachers are employed in the schools here.

The exercises consisted of singing, by the children; prayer and addresses.

The opening prayer was made by Mr. Cowan, of Crawfordsville, Ind.

Addresses were made by Hon. T. C. Stewart, Rev. E. M. Cravath, Rev. J. Silsby.

In the closing remarks of the last speaker, "he referred to the fact that a very intelligent Southern man, wrote to Gen. Howard trying to discourage him at the commencement of this work, telling him that history furnished no record of a people who were brought out of slavery and educated and elevated to a condition of intelligence, and that this attempt would prove a failure—but Gen. Howard was a Christian man, and would not be discouraged. This work, then, is an unprecedented application of the great principles that actuate those who labor for the good of humanity, and God has permitted his children to be instruments of accomplishing it. You desired freedom, he said—you longed for it—and when it came, you thanked God for it; but you expected it would be all sunshine, and were unprepared for the cares and trials you meet; but these strengthen the soul, and fit you for better things, and no one can expect to be fitted for higher duties that has not met with trials.

This freedom which you now enjoy, calls to higher duties, and if you are to be educated it is that the world may be the better for it. He then referred to some particular vices that they should endeavor to overcome, and charged them to fight against them."

One old Uncle standing not far from the speaker, kept responding, and at their close, another brother, Deacon Harris, made a few appropriate remarks advis-

ing the people to heed the words to which they had listened, and to profit by them, that they might refute the saying, that "a nigger is only fit to handle the plough and the hoe." The Rev. E. M. Cravath made the dedicatory prayer. The doxology, "Praise God from whom all blessings flow," was sung. The benediction was pronounced by the Rev. J. Silsby.

At the close of the exercises, the feeling seemed to be prevalent that the occasion would long be remembered with satisfaction by all persons who were present.

L. D. B.

A SKETCH.

The communication below is a graphic sketch of a "Night-School" among the Freedmen, presenting life-like pictures of the school-room, its inmates, teacher and pupils, the tardiness, the energy, the weariness, the walk home in the rain, the glancing lights in the cabins, &c. &c. The article will repay perusal.

IN THE NIGHT SCHOOL.

TARDINESS.

Is there any A. M. A. teacher I wonder, who has not complained of Freedmen's tardiness? We have to-night an illustration.

It is half past seven o'clock, and six scholars are in their seats. The room looks as empty as a church, week days.

A CHARACTER.

Another scholar is coming in. He is a wheelwright. Last year he stumped a part of this district for Seymour and Blair. He abused *us* roundly. Now we are paying him roundly. He winces under kind treatment. He crosses the floor with a heavy tread, and swings his books and slate proudly. He is an eager student. Not so good a man as some of his fellows. He thinks he is very sharp, that he can make money faster than any two Freedmen in town. There are many whites like him. How we see through others. Who has eyes keen enough to see through himself?

A PLEASANT SCENE.

Four or five more have come in. This is a pleasant scene. In all the country round for 100 miles, there is not such another. This clean and shining room, these white walls, and oiled desks, these

tired seekers after knowledge, coming from the work shop, the plow, the kitchen, to quench their thirst for better things with a draught at the National Reader and Davies' Arithmetic.

HARD ON THE BOOKS.

Dusky faces are bowed down almost to the books. (Freedmen hold their books about as some men are said to hold their money. They pinch the back with thumb and finger, until leather and string and paste and paper give way. A lot of Freedmen's old books exchanged for new, are worth examination, in one sense if not another. Did ever I have such dog's eared and soiled pages when a boy? And were covers so badly cracked and peeled, and marked with pencils and pins and chalk, and were so many leaves missing, and so many pages of the remains so badly torn and creased and blotted and greased? I would rather not answer, myself.

THE SPIRIT WILLING—THE FLESH WEAK.

One man lays his head on his shoulder, and looks searchingly at the page. He knows his hat is in the entry, but he cannot tell whether there is an *a* in his hat. Yet he *wants* to learn. He wants to be able to keep his accounts, that his employer may no longer be wronging him; he wants to write to his old mother in Louisiana, and to his children scattered all over the State, and he wants to "read the Bible for himself." He tries to study, but his day's work and his cares since freedom, his sick child at home, his increasing debts, are too much for him. His poor head is full, his mind overburdened, his thought is elsewhere, everywhere; after a moment his eyes close, his head settles a little lower, and he goes to sleep. The boys will be laughing at him presently. The teacher will be round by and by and wake him up. He will start, be surprised, and fall to his book again.

These old heads are hard. Letters and figures, and words and ideas find it

difficult to gain an *entree*. The young are learning. In the day school there are mothers and their children in the same classes, and the younger prompt the older—and to this transgression the teacher shuts her eyes.

Half past eight o'clock.

A young man is reading, and there is a murmur peculiar to night schools throughout the room.

Only 16 present. It is dark and raining. Light wood fires in their cabins, and a whiff at the pipe in a warm corner, are more attractive than the school room, as easy chairs and news papers at home keep men from the lecture and the prayer meeting.

THE PATIENT, SELF-SACRIFICING TEACHER.

And the teacher. She stands all the evening. She has kind words for all. From scholar to scholar, from class to class she goes. Careful, exacting, painstaking, patient, cheerful, hopeful, prayerful. Laboring with dull scholars who have spelled "rat and cat" long enough for both to be grey; guiding and correcting and correcting again those who have made greater progress; pronouncing and pronouncing again and again, till lips and tongue must ache; alert to catch the mischievous ones, watchful of new-comers who enter the room with tobacco in their mouths, vigilant to detect all wrong doing, reprimanding, uplifting, encouraging.

Through the streets, and rain and heat, back and forth she goes; first on the spot often, and last to leave, without the society that she covets, heavily burdened, tried to the last degree, yet rejoicing and happy that the winds of heaven have borne her hither, and that she is accounted worthy to labor in God's vineyard.

Nine o'clock.

The rain is coming down hard. We shall find warm fires at home. How we can face the wind and cold and sleet, when home is the goal. May Heaven be

more to us than earthly homes and lead us to beat up against the storms and adverse winds of life, with manly hearts, and Christian strength, looking through and through, and beyond the few years to come, to the happiness and glory and peace of the eternal home.

We have no umbrella. We shall get wet, and it's dark. It *is* dark. No matter. There'll be a light in the window. Something has been learned to-night. Seed has been sown, bread has been cast upon the water. A little good has been done—very little it seems to us. Who can tell? God giveth the increase.

GEORGIA.

THE POOR WHITES.

Little has been said in our Magazine about this class of people at the South, and our readers will be interested in reading the sketch below from one of our teachers who wields the "pen of a ready writer."

BAINBRIDGE, GA., April 21, 1869.

We cannot induce the white children to come into our schools. In this county, with the population equally divided between the two races, we have under instruction about 500 colored children and 2 white.

In the private "Seminaries" and "Institutes" sustained by the whites in this city and in some of the smaller towns, there may be 200 scholars, leaving 300 more or less, unprovided for, and growing up in ignorance and wickedness, like that of their parents, to be a curse to themselves and a curse to the community.

There shall be no mixing, they say. They cannot pay the \$40. or \$50. per year charged as tuition in the exclusively white schools, and sooner than go "into a room with negroes—on a dead level with negroes," they refuse to make use of the privileges that the Government and the benevolent North so freely offer.

Most of the children in town manage to "pick up something." Those away

in the Piny Woods, the "poor whites"—poor indeed!—the clay eaters—without money, land, horses, homes, living none but God and themselves know how, are not only not "picking up anything," but they are losing the little they have. In some respects they are lower than the colored population. Indeed the latter profess to look down on them and despise or pity, as the case may be.

I bought, the other day, several dozen eggs of one of them—a man fifty years of age—and I am not sure that he has yet found out whether I paid him the right money. Another case—a woman—sold a horse the other day, about all the property she had, taking in payment, confederate bills.

Four fifths of the murders committed in the South are traceable to this class. The papers and society are largely responsible, but these men do the dirty work.

So long as they are not reached and brought within the influence of our missionary teachers, we are but imperfectly doing our work. And notwithstanding their ignorance and degradation, they are material to be easily worked. Their ideas, their experience, their prejudices even, are different from those of the educated whites, and of the present generation there can be made an army of loyalists.

There is a religious, and what is synonymous, a political necessity for approaching this class. The freedmen are loyal—they can be depended upon to vote with the good men and for the good measures, of the country. It will be a long time before what is called the "intelligent" portion of the whites will sustain anything that is good. But the poor whites, by seasonable and well directed effort in their behalf, can be made good republican Americans.

What shall we do to remove their prejudice against association with the negro, more than we are doing? They

went with the negro to draw rations, they go to the polls together, many, alas! *drink* together; but all our efforts to have them attend the same school, thus far have failed.

I imagine another year or two of work among the Freedmen, will tell on this class. They will feel that they are falling behind, and rather than foot it longer over such a hard road, they may swing themselves on to our train.

W. L. C.

Extract from letter written by W. L. Clark, to a S. S. in Ohio.

Oh, if our Association could double its corps of teachers the coming year. We need in this district now twenty-five missionaries, and I cannot see how we can get along next year without eight more.

The people are so eager—not to pay, not to help—but to learn. They hardly ever get five dollars at a time, and is it strange that it goes to feed the body, not the mind. Owing to their old training also, they are not inclined to be helpful to us or each other. But they desire to learn; they are importunate for schools, and in some cases, when they are likely to lose their teachers and have the school closed, they have mortgaged their growing crops to white merchants, that they might get provisions for the teachers “to go upon,” until they could sell their produce in the Fall and make some return in money.

LETTER FROM ONE OF OUR COLORED TEACHERS.

HOPETON, GA., March 7, 1869.

The Freedmen on this and the surrounding plantations seem to be getting along finely, both temporally and spiritually. All who are old enough to labor are at work in the field, and are promptly paid. Mr. James Fazier, a driver before the war, is foreman on this plantation, and receives, besides subsistence for his family, a salary of \$600.00 a year. He has purchased for

himself, three hundred acres of land which is cultivated by the members of his own family. The manager of the plantation where we reside, furnishes free rent to each Freedman whether in his employ or not, together with a few acres of land which he can work for himself. Nine hundred slaves were employed on these lands before the war, most of whom are living here still.

Our school house was burned down Christmas Eve, and the manager gave us the use of the old mansion on this place for school purposes.

I think the people here are sincerely religious. They are strict in carrying out the principles of religion as they understand them, and are not continually having church trials, disputes and expulsions which tear so many churches in pieces.

Profanity is their prevailing sin, of which all are guilty, yet do not seem to realize its wickedness. I have used all my endeavors in persuading them to change profanity for purity of speech, and my efforts have been quite successful. I have heard the employer who is a member of the church swearing loudly in their presence, while superintending the work in the field, which may account somewhat for its prevalence among his employees. The children have great reverence for religion, and many of them are members of the church. All attend the Sabbath School, some of them coming the distance of four or five miles. Many can readily repeat the Apostles' Creed, Ten Commandments and the Beatitudes of our Lord.

W. A. J.

A SHORT BIOGRAPHY.

Below we give a short notice of a pupil in one of our Normal schools. It shows in a striking light what depravity and slavery accomplished, and how grace has “much more abounded.” Such workers as this young man, in such fields as he cultivates, must produce blessed harvests in the South.

TENN.

W. J.— is now twenty-five years of age. He was a slave till he was eighteen.

Early in life he became the servant of a professional gambler under whom he learned all the arts and tricks of the craft.

For five years after he became free, he followed the business of liquor seller and gambler. He told me that he had sat over a gambling table 24 hours without intermission.

During this time he lost two brothers one of whom was drowned, the other was killed in a fight. About this time he saved two young men from drowning. These events made a deep impression on his mind. While his mind was agitated by his past life, he barely escaped the penitentiary from a false accusation. He thought it time to turn. Sixteen months ago he made his way to Fisk school without knowing more than his letters.

He studied hard and perseveringly and has made commendable progress in Geography, Grammar and Arithmetic.

A year ago he gave his heart to the Lord and began to feel that desire to benefit his people, which we try to instil into the minds of all. Two months ago a school was offered him at \$40.00 per month, and he is now engaged in teaching it.

The people with whom he is laboring were without any religious instruction and so he started a prayer meeting. At the first meeting he called on any to rise if they were Christians, and found that there were none. He read and talked and prayed, conducting the meeting without *human* aid as well as he could.

His school being near a distillery he found that nearly everybody drank, so he started a temperance society and is trying to arouse some interest in the cause.

His work is among the very lowest and he is doing it as well as he can.

He deserves the prayers and the interest of all who love Christ and his cause.

H. S. B.

MOBILE, ALA.

We regret to be obliged to record the resignation of Rev. H. S. Kelsey, of his position at Mobile. In communicating it, he says:

"The fears which began early to trouble me about a long continuance in Mobile, have been fully realized. It is entirely apparent that my family cannot live with safety in that climate. Our youngest child has barely escaped with life."

THE SCHOOL;

he adds, "continued large and prosperous to the last. We looked for a falling off when warm weather came, but the May report was largest of all—606. There was only a slight falling off in June, the number for that month being 50 greater than in January."

"The Sunday School grew from nothing to 250. This School was doing great good, and was destined to do still greater good in this Institute and in this community."

A CALL FOR MELODEONS.

There are melodeons or small organs in many homes at the North, which are of but little or no service there; other and larger instruments taking their places. What shall be done with them? Send them to the teachers among the Freedmen to use in their schools. It is wonderful how much good they can do. Teachers with them are doubly useful. Yes, friends, your silent instruments, set aside at home, will be of great value if brought out and sent on this mission. They can be made to praise God with new strains, cheer the solitary teacher, and inspire and regulate the Freedman in his joyous worship.

Instruments, carefully packed (and they should be in a good condition) can be sent to the nearest of our offices, New York, Cincinnati or Chicago, and in due time the donors shall have written acknowledgements from the happy and thankful recipients. New ones would of course, be acceptable.

H. W. C.

American Missionary.

NEW YORK, AUGUST, 1869.

SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2nd and 4th pages of the cover.

A CARD.

Dear Brethren and Friends,

We earnestly request you not to forget that the Association is still carrying an embarrassing debt, and that this is the season of the year when our heaviest burdens are upon us, the demands on our treasury, in the settlement of the accounts of missionaries and teachers, exceeding our income by thousands of dollars. We hope that those churches that purpose to aid us during the coming months, will make their contributions as promptly, and as liberal as possible; and that all who have money belonging to the Association, in hand, or who have promised the support of a teacher, will forward it at their earliest convenience.

Remember us, dear Brethren and Sisters, in your large heartedness, according to the magnitude of our work, and the immediateness of its importance; and unite with us in earnest prayer that a work which God has so signally prospered, and which, in its claims on the justice and benevolence of the churches and the Nation, His providence has placed in the front rank, may be carried forward without embarrassment.

HAMPTON NORMAL AND AGRICULTURAL INSTITUTE, VA.

REV. MARK HOPKINS, D. D., President of William's College, Mass., ALEXANDER HYDE Esq., of the Board of Agriculture, Mass., Rev. B. G. NORTHRUP, Sec. Board of Education, Connecticut, and Hon. JAS. A. GARFIELD, M. C. from Ohio, having been desired to visit the Hampton Normal and Agricultural Institute, under the care of this Association, did so, and have made a very valuable, and to us, an exceedingly gratifying report of their observations. We regret that it came to hand too late for this number of our Magazine. We shall however, publish it in our next number, or secure for it a wide circulation in some other form. It contains many facts that all, and especially the friends of the education of the colored men should know.

LEGACIES, SUGGESTION AND BOND.

The following "SUGGESTION" was made in view of the expressed desire of friends to secure to the American Missionary Association, beyond all contingency, and for present use, a part at least, of what they had purposed to give it as legacies, and, at the same time, to ensure for themselves, during life, or as long as they should need it, regular interest on the amounts. The plan has worked well in the case of these friends and others, relieving them from all anxiety either in relation to their regular receipt of the income, or on account of the uncertainty which, through delay, or defective construction, or the interference or opposition of interested parties, often attends the disposal of property by will. It has also secured to them the great satisfaction of witnessing the advance they have thus given to the interests of the Freedmen, and the cause of the Redeemer. We invite general and careful attention to the Suggestion, hoping, and believing, that many, by advancing a part, at least, of what they may wish to give us by Will, may find the relief and satisfaction to which we have referred.

SUGGESTION AND BOND.

A Christian sister in New York, sending us a donation of fifty dollars, adds;

"If, as the Rev. E. R. Webb said in his annual discourse, 'the harvest of a hundred years is to be determined by our planting in this and the next generation,' I feel warranted in drawing somewhat upon the principal of a little patrimony left by my honored parents. Were it not that I want something to give every year, it would be a privilege to give the whole at once."

In reply, the following fact was stated:

"A few years ago, a lady having two thousand dollars at her disposal, proposed to give it to this Association, on condition of our agreeing to pay interest thereon, during her life. This was done and she has since added to the amount, on which she receives annual interest."

The first named lady has since sent

us money on this plan. Others, both ladies and gentlemen, have also done so, and received the bond of the Association which entitles them to the legal interest of this State, seven per cent per annum, in semi-annual payments. Both these ladies are constant contributors to our work.

Mr. Peabody, when he made his first great gift for education at the South, remarked that one dollar now used in this work is worth more than many, a few years hence. The eagerness of the Freedmen to learn, their rapid improvement, and the many precious results corroborate this view.

We respectfully submit the above plan to other friends who may regard it as meeting their convenience and the highest interests of the Freedmen, and invite their correspondence and coöperation.

In behalf of the Executive Committee,

G. WHIPPLE, } Sec's.
M. E. STRIEBY, }

The following is the form of the Bond:


Know all Men by these Presents,


That the American Missionary Association, a body corporate, of the City and State of New York, is held and firmly bound untoin the sum of..... dollars, lawful money of the United States, to be paid to the saidattorney or assigns, to which payment well and truly to be made, the said American Missionary Association binds itself and its successors firmly by these presents, signed by its Assistant Treasurer, and sealed with its corporate seal.

The condition of this bond is such, that if the above bounden American Missionary Association shall well and truly pay, or cause to be paid, to the order of said.....interest on the sum ofat the rate of.....per cent. per annum, in semi-annual payments, during the period of.....natural life, then this obligation to be null and void, otherwise to be of full force and effect, and recoverable at law.

Attest,

New York, 18 ..

 We take pleasure in inviting attention to the articles in this number, referring to the higher education of the Freedmen, as carried forward at the Howard University, Washington, D. C., Berea College, Ky., Avery Institute, Charleston, S.C., the Marion School, Ala., and other similar institutions. The friends of the Freedmen will be cheered by the indications therein given of past progress, and promise for the future.

 In another part of our paper we give some extracts from the graphic report of Col. Runkle, concerning Berea and its College. Since that was in type, we have received a Kentucky paper, giving an account of the Commencement exercises and the inauguration of its new president, Rev. E. H. Fairchild, D. D. We are happy to see that President F. has made a very favorable impression in Kentucky, and is cordially welcomed there.

NEBRASKA CONFERENCE.

OUR NEW WESTERN SECRETARY.

We are glad to copy the following from the notes of a correspondent of the *Advance*.

Wednesday evening was devoted to hearing of the work of the American Missionary Association among the Freedmen. The house was full and the cause was presented by Gen. C. H. Howard, the Western Secretary. Nebraska is too strongly republican to lack interest in the condition of the Freedmen. Some men who contribute for no other benevolent object will, when called upon, find a ten or twenty dollar greenback laid by for this.

We gave in our last number an interesting account of the laying of the corner stone of the Atlanta University; but we take pleasure in copying and commending to our readers the concluding paragraph of an article on the same subject in the *Congregationalist*, headed,

A NEW SIGHT AT THE SOUTH,

BY ONE WHO SAW IT.

'Oh friends, in cool, conscientious, calculating New England, sitting under your own vine and fig tree, how *can* I make your hearts thrill as ours do at the tales of horror these people relate; how open your

ears to the Macedonian cry coming from all quarters, from those who are hungry and thirsty for education; calls too numerous for the American Missionary Association to answer; how impress upon you the danger of denying education to those who after the horrible education of slavery, now have freedom and the ballot!

Here is a worthy channel for your charities. Give, that we may, from their own race, prepare teachers and preachers to carry education and a *pure* Gospel where they are so greatly needed.

Mission House, Atlanta, Ga., June 15, 1869.

SHALL THE FREEDMEN PAY TUITION?

The views of General Armstrong as published in our June number are not fully understood. The following taken from a circular letter issued by him as a Sub. Assistant Commissioner of the Bureau will aid in making his real position known. His object plainly is, not to limit, but to *extend* the benefits of education.

TO FREEDMEN WHO DESIRE THE OPPORTUNITY OF SENDING THEIR CHILDREN TO SCHOOL.

It is no longer possible to provide schooling for your children free of expense to yourselves.

We have but a limited amount to expend for educational purposes, and it is our duty to employ it so as to furnish as great a number as possible with instruction.

We therefore ask you to help bear the burden of educating your children—say half of it—so that we can aid twice as many schools as we could if we had all expenses to pay.

Every dollar that a Freedman pays for the tuition of his children, instead of being saved to the Government, or to any benevolent society, extends the benefits of an education, by a dollar's worth, to the poor and ignorant.

The more Freedmen do for themselves, the more will be done for them; the more they help themselves the more they will respect themselves, and be respected by others.

It is just as much every man's duty to provide education for his children, as

to give them bread to eat; and no man should be, and no honest man is, willing to receive help from others in bringing up his family, when it is in his own power to provide for it.

We know that you are poor, very poor; we appreciate your difficulties, and because of your distress are anxious to give you opportunities which, if rightly improved, will enable you, by God's help, to lift you out of your troubles and become a happy and prosperous people. To extend these opportunities as widely as possible, we appeal to you to co-operate with us.

Let no man who uses whiskey, or tobacco, or wastes his time, complain that he is unable to pay for the schooling of his children; but let every one, if possible, work earlier and later and harder, and save up what he can, so that he may leave as a heritage to his children the priceless treasure of a good education.

THE CHINESE PROBLEM.

The New York Times says:

"That 1,200 Chinamen entered the port of San Francisco the other day packed in one ship; that you may find them by hundreds in single hotels on the Pacific coast, and by thousands in 'Chinese quarters; that they are working their way Eastward through the vast desolate gap now lying betwixt Atlantic and Pacific civilization,—a gap soon to be, perchance, the busiest and thickest hive of humanity on the globe; that Chinese hands already work in crowds on the Central Pacific Railroad at \$30 a month in gold; that their yellow faces are to be seen in all the large cities of America; that no less than 170,000 of them are already in the United States; that the breaking down of a prejudice against emigration, built up through thousands of years, will soon make the outward rush from China enormous; that the American labor market and the American gold mine will bend fourths of this stream to our shores; that the new means of cheaper and better trans-Pacific navigation will foster this tendency—all these facts are showing, not only how large the Chinese problem is, but how rapidly it grows, and how soon it will demand definite solution.

(This Chinese problem will soon press this nation for solution. How import-

ant that we give culture and religious instruction to the Freedmen before the new mass comes down upon us.

If we can educate and elevate the Freedmen we not only do our duty to them and show our competency to care for others, but we shall have their assistance in the next great conquest for liberty and Christ.—*Ed. Am. Mis.*)

At a meeting of the Litchfield North Association and Congregational conference of churches held at Torrington, Tuesday and Wednesday, May 24 and 25, Rev. G. D. Pike delivered an address relating to the work of the American Missionary Association among the Freedmen, after which the following resolution was adopted:

Resolved, That we regard the work of the American Missionary Association the most pressing and important that can come before the churches the present year, and that we pledge ourselves to liberal contributions in its behalf.

COLLECTION ENVELOPES.

We invite our friends engaged in Sabbath School work to examine the forms of our new collection envelope and card given on the next page. The envelope is six by four inches, containing directions for use. The card is of hard paper, and provides for registering the name of each scholar in the class, the amount pledged weekly, and the payment of the same.

A single penny weekly is better than a much larger sum contributed occasionally whenever the child "happens to think of it." Our object in publishing these envelopes is to aid Sabbath School children in forming habits of systematic, regular giving—to teach them to make giving a business instead of an accident depending on caprice or impulse.

We will be happy to furnish the Envelopes gratuitously to all Sabbath Schools wishing to introduce them.

All orders should be addressed to
REV. G. D. PIKE,

Am. Miss. Assoc'n,
53 John St., N. Y.

MISSIONARY COLLECTION ENVELOPE.

Class No.

Sabbath School,

Teacher.

Directions.

1. Teachers receiving this envelope are requested to read the Class subscription upon the enclosed card, and give the members of their classes an opportunity to state what amount they will endeavor to contribute weekly to the cause of missions, and place the amount opposite their respective names. The card may also be used to keep the record of weekly collections, and should be kept in the envelope.

2. The Treasurer or person appointed to take charge of the collections should distribute the envelopes at the opening of the School, and they should be returned to him at the close of the session, enclosing the collection. New envelopes may be supplied as often as the old ones become worn or soiled.

3. Children should be encouraged to secure by their own efforts the means to meet their weekly pledges. It is better that the child should contribute one cent weekly and be induced to obtain this by his own efforts, so that he may give that which is his own, rather than five times this amount as a part of the parents' contribution. Parents and Teachers can easily devise means by which children can earn or save something each week for Missionary purposes, and thus teach them both to labor and to sacrifice for the cause of Christ. The great object to be secured is the cultivation of a Missionary spirit, and the habit of systematic giving.

4. The objects for which collections are to be taken should be clearly stated to the school, and some time should occasionally be devoted to Missionary intelligence, Missionary addresses, &c. A short season of prayer at the close of the school for God's blessing upon what has been contributed would be profitable. Children should be taught to follow gifts with their prayers.

Envelopes with Cards will be supplied to any Sabbath School, free, by mail or otherwise as may be requested. Apply to Rev. G. D. Pike, 63 John Street, New York. Money collected for the American Missionary Association may be sent to W. E. Whittins, 53 John Street, New York.

Class Subscription for Missions.

Class No.

Feeling our obligation to extend, as far as we are able, the rich blessings of Christianity to all who do not enjoy them, and knowing that there are yet many millions in foreign lands, who have no knowledge of the Savior who died for their salvation, and no kind Sunday School Teachers to tell them of the love of Jesus; also in view of the great demand for Missionary effort in our own country, especially in behalf of the Freedmen of the South, who have long been held in cruel bondage, of whom hundreds of thousands are yet unable to read the word of God, and who are earnestly beseeching us to send Teachers and Missionaries among them.

We, the undersigned, will contribute weekly the sums against our respective names, to be appropriated to the cause of Missions, as follows:

American Missionary Association. Three months.

months.

months.

months.

NAMES.

PLEDGED WEEKLY.

TEACHER,

SCHOLAR,

"

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WEEKLY COLLECTIONS FOR CHRISTIAN MISSIONS AND SCHOOLS.

Person's name	Total	Mo.	1st	2d	3d	4th	5th	6th	7th	8th	9th	10th	11th	12th	Total
Sab. 1st															
Sab. 2d															
Sab. 3d															
Sab. 4th															
Sab. 5th															
Sab. 6th															
Sab. 7th															
Sab. 8th															
Sab. 9th															
Sab. 10th															
Sab. 11th															
Sab. 12th															
Total															

MACON, GA.

FROM MISS MARY E. HART.

RAPID DEVELOPMENTS.

DURHAM, CONN.

I left Macon on the 28th. of May, my school closing at that time. My experience has confirmed me in the views which I took upon my first entry upon this Southern field, viz: that the education which we were sent to give the negro would enable him to take care of himself.

I have seen rapid developement and growth of intellect in our schools and unmistakable evidences of thrift and prosperity among the better portion of the colored people outside.

I came to forget color, and think of soul only, in my work among them. I saw my pupils become more and more serious and subdued as a school, before I left them; and others saw it too. I was satisfied with their progress mentally, and encouraged by what I saw of spiritual earnestness growing up among them. Many who could not read four months before, had Bibles and were learning them, to gain precious truths, by themselves. Conscientiously correct in their every day deportment, they seemed to understand the meaning of a Christian life, and desirous of attaining to it. The oldest of my boys conversed with me, a day or two before I left, upon the subject in this wise:

"Do you wish to be a Christian, George?"

"Yes."

"What is it to be one?"

"To love Christ, pray to him, and try to do what is right."

"Will you be a Christian?"

"Yes Miss Hart, I am trying to be one."

"What kind of associates do you choose?"

"Those who are good. I do not like to mix with bad people."

"Will you promise me never to touch ardent spirits?"

"I never do; nobody can hire me to drink liquor."

He also promised to be faithful in his attendance upon Church and Sunday school exercises, and I hope he is one of the chosen ones of Christ's Kingdom. I have hopes also of many others whose swarthy features, grown familiar by so many weeks' intercourse, have learned to take an upward look which shall guide them to the throne of God, there to abide in faith and prayer till life is ended, and they with all the redeemed of earth are gathered home.

WORTHY EXAMPLES.

I know a black man—a deacon in the Freedmen's Cong. Church there—who with his brother's aid supports his mother, and a younger brother and sister who attend our schools.

These two brothers are shoemakers. The older one pays \$50. this year to aid in support of the Gospel in the church to which he belongs. He is an earnest working Christian.

ENLARGED VIEWS.

Another shoemaker, in conversation with me a short time before my return home, said: "I sometimes wish the next generation was here now. The American Miss. Association is doing a great deal for us, and this generation is going to be very different from what the past has been. Our people have a great many bad habits; they are apt to be thievish; they are fond of dress—extravagant in dress—putting on a great many things for show; they do not know how to spend their money to good advantage; they have not polished and refined manners, and all these things the teachers of the A. M. A. are helping them to correct. They tell us what we must do, and do us a great deal of good; but there are a great many that they do not reach, and who do not come within their reach, but *we* reach them, and an influence goes out from us to them, and so the

whole present generation, are being helped by what these teachers are doing for us; so I sometimes wish the present generation, with its better state of things was here now. There is a great deal of prejudice that our people have to contend with. When we were slaves, little crimes were overlooked, or treated lightly, that are now brought up before the courts for trial and the offender punished for. A black man is punished because he is black, while a white man may do something as bad and worse, and be allowed to go free because he is white."

HOW TO OVERCOME PREJUDICE.

I said, how will your people overcome this prejudice and gain the confidence and esteem of communities so as to be happy and comfortable?

"They will command the respect of honest men; because they will be worthy of it. They will work and get money. Their talents will bring them money, and money is power. Men will respect us because they cannot help it."

He wished to know if I thought the black children learned as readily as the whites. I told him, yes, and as far as I could discover, their progress had been more rapid since the establishment of schools there, than in any white school I had ever known at the North. I told him that I thought that God had a design in it, and that their being kept in ignorance so long was being made up to them in the rapidity with which they took in the proffered draughts of learning now. Pains have been taken to infuse into their minds an idea of natural inferiority to the white race. I do not believe there is an inferiority of that kind existing, and I do believe that the events of the next dozen years will tend to wipe away every vestige of that belief from the public mind.

ENTERPRISE AND GROWTH.

I could cite other incidents of growth and intellect among them, incidents

too, to show their industry and progress in a variety of ways.

I knew a woman whose father bought her mother and herself and sent them North before the war. There the daughter went to schools in Ohio and obtained an education. When the war was over the father sent for them, and provided for them from his earnings a comfortable home. The daughter gathered together children enough for a private school, from among the colored people who could afford to pay for their education; and has proved herself a very efficient teacher, thereby earning for herself a handsome support. She dresses neatly and with taste, has a melodeon and can play and sing. I have not seen her at home but have heard that her surroundings there, are very pleasant. She is engaged to be married to a young mulatto—a mason by trade, and a right manly person—a secretary of the Macon (col.) S.S. Union, and president of the Pres. (col.) S. S.

What the black boy in Atlanta said to Gen. Howard, is true to-day of a large majority of the Southern colored people I believe, and should they speak their secret thoughts, they too would say, as we go home: "Tell them we are rising."

M. E. HART.

OUTSIDE LABORS.

Our readers are already familiar with the self-denying and successful labors of our teachers at Talladega, Ala. At our request a sketch has been prepared by one of them, of a specimen of outside labor. It presents a picturesque and cheering scene.

TALLADEGA, ALA., March 14, 1869.

We left Talladega at twenty minutes of seven with a mule that had been in the harness but two or three times before. The burning pines on the distant mountains shot up lurid flames against the darkening sky. The deep baying of the dogs was heard across the distant valley, which together with the shambling gait and awkward steps of our

mule as it cowered back from the waters of the creek which lay between us and our meeting, made it a ride never to be forgotten. The people had watched for us on the hills, till the sun went down; had they been sure we were coming they would have come to the creek to see us safely over.

"MASSA JESUS HELP SOME I RECKON."

A trumpet called the people together and the room was filled, to overflowing. The first hymn was a wild chant reminding us of Dred, and the first prayer had something of the power in it. Then Miss B. said, we have come here to find out what you are doing; we may change the ordinary course of your meeting a little, but I want each one of you to tell me how you are better off now than when you were slaves. One and another replied: "Because we have a chance of learning;" one good old Auntie said, "Massa Lincoln make us free, I don't spects he did it all, Massa Jesus help some I reckon." Another, "the Lord teaches me: I know that the Lord speaks to my heart," and another "I cannot believe that we are sinking as a people; I do not believe and I never will believe but that we are rising as a people. When my tongue moves not, I pray for it. I have more beautiful thoughts than I can express."

Again and again we asked: "can you read?" "No; but I would be so glad if you could teach me. Can't some one come and teach night-school. We have to work hard all day to set forward the little ones, but if any one would help me, only a little, I think I would beat the scholars in the college."

THIRST FOR THE WORD OF GOD.

Half-past ten, and we told them that we would dismiss them so that they could sleep before the Sabbath. Not one moved; we waited a little; and one said: "I want to stay all night, and hear you read the Bible to us." How could we say them no? There was a thirst, not for bread, nor

for water, but for the Word of God. Eleven o'clock and they were no more ready to go than an hour before—but we told them we must go back—one sprang to his feet saying: "I will set my foot every step in the way with you. The Lord sent you, you shall not go back alone." This meeting has been sustained months; and not *one* in it who could read the Bible; there was one fragment of a Testament in the house. Some women walked that night three miles.

Sunday morning came. We asked a fine specimen of a man physically, and doubtless one who loves and is loved as much as other men, "And what do you do on Sunday?" "Oh" he said, "I read the book;" bringing an old worn spelling-book, choicely kept and with lisping words and earnest eyes, tracing with his finger: "How can a boy cry and not shed a tear?" And this all the food for his immortal soul! "Have you a Bible." "No." "Have you a Testament?" "No." "Do you want one?" The eyes filled with tears were a sufficient answer. We questioned whether it was not our duty to spend the day with them—but there were our Sabbath School classes in Talladega.

Oh, I did not want to go back to the Teacher's Home. It seemed so wicked to leave them *hungry* for the word of God, with no preacher, no teacher, no Sunday School, not even in all the settlement one who could read the Bible. We had given them the fag end of Saturday night, and as we went away, again and again they said to us: "We felt so improved in minds, we felt so elevated like, that we did not go to sleep last night. If you must go back to S. S. we will get up earlier, we will do our chores before or after, no matter about breakfast, we will do anything if you will only come in again and have a morning meeting."

What if these souls should die before a teacher can be sent them?

Do the churches know of this? Will they believe it, if we tell them, or will it fall upon dull, cold ears?

Items and Extracts from Letters.

A HAPPY CHANGE.

A white Southern lady who refused me a night's lodging when I first came here, now comes to my room in the afternoon, to learn how to perform and explain examples in fractions. She has a school of white children, and has taken her first class in Arithmetic as far as she has been instructed, and now she seems not to know what to do, unless it be to apply to the "Yankee school marm" for "private instruction."

BOOKS IN PRISON.

A package of books came to this office with no letter of advice, marked: "for the Penitentiary, Richmond, Va."

The teacher to whom they were forwarded, writes as follows:

"I do not yet know to whom I am indebted for them. I wish I did that I might thank the donor. We have reason to think that they are making an impression on those who read them. One book entitled "How to conquer," has been read by a young man who belongs in New York, and we hope that by its influence he has been led to see the error of his way and to reform."

At one of our Temperance meetings, a man, whom I had called upon to make a speech, arose with great dignity and addressed his audience with "Ladies and Gentiles."

From a prayer at one of the *night schools*.

O Father! bless our teachers who have left their place of abode an' come down to the Souf to teach the ign'ant an eddication that shall lead them to glory and everlasting life. Everlastin' and everlastin' God! please to *gratify*

them wisdom that they may bear with the passions of their scholars.

THREE CLASSES AT ONCE.

I have attempted to reduce the school, but almost in vain. After a day or two many returned saying, "Mother sent me back." Mrs. W. who is here for a few weeks, seeing that it was almost impossible to keep them from coming, proposed having a class, and every day takes those in the 2nd Reader, giving them an hour's recitation on the piazza of the School building, while I have a Primer class, and superintend one, heard at the same time by one of my advanced pupils within the house. Four of these alternate in hearing this or some other class, and I am much pleased with the interest and progress of both teacher and taught."

The Congregational Church in Chattanooga, under the care of Rev. E. O. Tade, has secured a well located church lot, and paid for it. Now comes the tug of building.

One of our teachers referring to the article in our last, headed: "Our Southern Work," says:

"I was a little surprised at the opinion that 'the dark side of the negro character was not sufficiently exhibited' and agree with you in your defense.

After four years' constant labor among them, I am amazed at the progress they have made. When we take into account their former utter degradation we ought not to *look* for anything but stupidity and an entire lack of moral perception, yet we find the reverse. They certainly compare well with the foreign element as I have found it. It is to me a constant marvel that all humanity is not crushed out of them.

The little account of "Old Aunt Comfort" in the June No, has brought us the following:

—, June 6, 1869.

Dear Sir,

Will you please send this dollar to poor old Aunt Comfort that she may have a thanksgiving dinner on the 4th of July. I shall send \$5.00 more on the 10th.—pay day.

Yours respectfully,

P. S. My wife also wishes to send a dollar to gladden the heart of the poor old woman.

NEW BRIGHTON, PA., March 24, 1869.

MR. THOS. KENNEDY, ESQ.,

My dear Sir: My beloved wife died some time since, and in her purse was found a \$2.50 gold piece: Also in the purse of our beloved son who died over 20 years ago, I find several pieces of old silver coin of different nations, together with some cents. After deliberating awhile what to do with this money, I have concluded to send the value thereof for the benefit of the missions, &c. among the *Freedmen*. Yours, &c.,

W. REEVES.

THE MISSIONARY APPRECIATED.

[The following letter from a colored man in Georgia, shows that our faithful missionaries are sometimes at least, appreciated. *Ed. A. M.*]

AUGUSTA, GA., JULY 8, 1869.

Editor American Missionary,

My heart is both pained and saddened to read in your July number the obituary notice of Mrs. M. J. Conkling. God made her a blessing to the world, while she lived, and in His own wise providence has early called her to her reward. It was my good fortune to make her acquaintance immediately after her arrival in Augusta in the Autumn of 1866. Being extensively acquainted with the people, I was often called upon by her for information in reference to the most needy. Her rule was to visit the sick and infirm in person, find out their actual condition and then supply them as she could. Sometimes I would go with her and sometimes an aged father in the Springfield church, Wm. Blair. Mrs. C.

was an angel of mercy and in my mind's eye I can see her now as I used to see her going through the cold rain with a little boy, (one of her scholars) carrying a basket with such nourishments, medicines, &c. as were needed by those poor out-cast colored people for whom she so much loved to labor. Well do I remember the "Tank you, may God bless my dear missis," that was invoked upon her by those suffering ones to whom she came as a messenger of love.

Father Blair and many of those to whom she administered, have gone before her, and doubtless ere this there has been a happy reunion between them on the banks of everlasting bliss. Though dead, she still lives in the memory and affections of hundreds to whom she came in the hour of affliction.

In the sisters' prayer meeting, in the day school, in the night school, in the hovel of the destitute, at the bedside of the sick and the dying, she was found. No sacrifice was too great and no labor was too arduous for her when the cry of suffering was heard. God gives but few such to the world in one generation. This feeble tribute is offered by one of the down-trodden race for whom she so faithfully labored, as a memorial of the love and gratitude felt for the memory of her who is no more.

Very respectfully,

Your ob't servant,

WM. J. WHITE.

Children's Department.

—:O:—

A SABBATH SCHOOL AMONG THE FREEDMEN.

Storr's chapel, (Atlanta,) is the most encouraging and interesting of all our "institutions." It numbers about four hundred pupils. My courage almost fails at the thought of describing it. If you could but see for yourselves.

To one who has been accustomed to the colored meetings with all their shouting, misapprehension of truth, excitement and semi-comic blunders, such a scene as our Sabbath school presents

on a bright morning is refreshing and delightful in the extreme. Mr. Ware rings a bell and the room is hushed to breathless silence. The ticking of the clock seems intensely loud. The children repeat in concert one of several psalms they have committed to memory. After singing and prayer, they renew the lesson of the previous Sabbath. How their eyes glisten, how eagerly they listen. Hands fly up with a force that often takes the whole body off the seat; and then such quick, smart or thoughtful replies as our superintendent's questions often elicit. Impossible to transcribe—sometimes quaint, but almost always to the point.

"Meaning of ascension?" "Going up." "Why after His ascension did the disciples of Jesus return to Jerusalem with great joy?" One replies: "They knew He'd gone to Heaven, and would return." Another: "He had promised to send the Comforter." "He had gone to prepare mansions." "He had triumphed over Death." "What is the work of the Holy Spirit?" "He comes into our hearts to *clean 'em out*." They have the privilege of asking questions. One asked: "Why does it say, Jesus shall come in a like manner, how shall we look for Him?" To which one replied: "We shall see Him at the day of Judgment, and we must be prepared or we shall be sorry to see Him." Another: "He is to come in clouds as He left." "His coming may be a surprise as His ascension was." "What verse can you quote to prove that?" Instantly was given the passage in reference to His coming "like a thief in the night. Watch therefore, etc." These are by no means, the *best* things.

A CHILD'S OFFERING.

Little Johnny Hudson, five years of age, a member of the E Street Sabbath School in South Boston, on his dying bed wished that his money, *twenty-one cents*, should be given to the little col-

ored boys. The Sabbath School added to Johnny's legacy eight dollars and seventeen cents more.

Wouldn't other children be glad to help the little colored boys?

From the *Christian Intelligencer*, May 27, '69.

SONGS FOR THE CHILDREN.

MUSIC is a key which never fails to unlock the child-heart. Mark its effects in the home. How soothing the mother's lullaby! how fascinating the sister's or brother's song! And if accompanied by an instrument, the charmed circle unconsciously forget weariness, pain and trouble.

The street missionary attracts an audience of little ones when he can sing, and the faithful unknown worker among the poor is welcomed gladly for the melody she brings.

In one of our church meetings, a father, who though for a long time a professor of religion had grown sadly delinquent in Christian duty, arose with many confessions, asking for prayers. He stated with a tremulous voice that his little daughter's Sunday-school hymns, sung with her dying breath, "Stand up for Jesus," "Dare to do right," "Even me," and "Work, for the night is coming," had awakened deep repentance, caused a renewal of his vows, and filled his heart with a new peace and trust in Jesus.

A child of ten years was found in one of the squalid dens of "Five Points," bending over a dying young man. The poor youth was groaning in despair, "I am lost; there is no pardon for me!" when the childish voice broke forth singing, "There is room for all," followed by "Come to Jesus." Before the sweet lines were finished, the dying one was able to grasp the Savior's arm.

In the west of England, a manufactory was blown up and caught fire immediately. Multitudes of children perished in the ruins. Many of them belonged to the blessed mission-schools, and while agonizing friends and terror-stricken

crowds pressed and crowded helplessly about the falling wreck, children's voices were heard above the roar of flames, singing, "We are going home to die no more, to die no more."

Oh! joy to see thus the triumph of faith in childish hearts! Sing on, then, ye little pilgrims—

"Sing on your heavenly way!
Sing on, rejoicing every day
In Christ, your heavenly King!"

THE DANGEROUS COVE.

THERE is a little cove at Atlantic City where the waters have washed out a deep hole in the sands at the bottom. The waters above it are as calm as a mill-pond. Beyond is a long beach against which the surf breaks. To look at it, the little sheet of water which lies between, you would think a child might wade across. This season a number of persons have made the attempt. But after a few feet they sink down into a deep pit which the waters have hollowed, as hopelessly lost as if they had fallen into a well. A warning was put up over the spot, but there were foolhardy people who would venture there still.

A lad went down with his two sisters to bathe, when a fancy siezed him to cross this strip of water.

"You had better not venture there," said a gentleman who was passing by. "If you go in you will probably never come out again. A number of persons have been drowned in it this summer; just read the notice over your head."

Did the youth thank the gentleman for his kindly warning? Did he turn away to the long, beautiful beach where he might bathe in safety? No; he turned scornfully from his kind adviser, and "reckoned he could take care of himself."

The gentleman passed on with his party; but five minutes later the poor boy sunk in the deep waters, and his body could not be recovered until life was extinct.

This boy is not alone in his recklessness. Men and boys rush on with mad haste to the pool where there is a far more dangerous pit hidden. They see and hear of many others who have been drowned

in it, but they will not take warning. The pit of intemperance swallows up thousands who go into it with eyes wide open, and with many warnings sounding in their ears. When you first enter this fearful cove, the waters seem shallow and warm and pleasant, but just beyond the awful pit yawns to engulf its victim; one step farther, and you are lost beyond hope. You cannot tell just when the fatal step will be taken; the only safety consists in staying out altogether.—*National Temperance Society, N.Y.*

RECEIPTS

FOR JUNE, 1869.

MAINE.

Bangor. First Parish for a Teacher.....	15 55
Bethel. A. L. B.	25
Brewer. J. T. Hardy for a Teacher and to const. CAPT. F. G. AVERY, L. M., Dennyville. Peter E. Vose.....	30 00
East Madison. ESTATE of Dea. John Bicknell, by Mrs. Bicknell.....	50 00
North Acton. Rev. J. U. Parsons.....	200 00
Portland. Eben Steele.....	10 00
Saccarappa. Cong. Ch.....	100 00
	12 80

NEW HAMPSHIRE.

Acworth. Cong. Ch. bal. to const. MAJOR N. WARNER L. M.....	18 00
Candia. Ezekiel Lane.....	2 00
Chester. Cong. Ch. bal. to const. JOHN W. NOYES, L. M.....	15 37
Concord. Mrs. Mary W. Thompson and Mrs. J. H. Ayres \$10 ea.....	20 00
Epsom. Cong. Ch.....	20 85
Exeter. "T. R.".....	5 00
Gilsom. Cong. Ch.....	17 75
Goffstown Centre. Samuel Poor.....	5 00
Keene. Mrs. F.....	25
Lancaster. Cong. Ch.....	29 00
Lyndeborough. Cong. Ch. \$40., and b. of C.....	40 00
Marlborough. Trin. Cong. Ch. Sab. Sch. \$19. ——— 50c.....	19 50
New Boston. B. of C. and \$2. for Freight, by Mrs. A. K. Lawrence.....	2 00
New Ipswich. Freedmen's Aid.....	36 00
Peterborough. ESTATE of Moses Wilkins by A. S. Scott \$1,410., Mrs. Ephraim Holt \$2.....	1412 00
Pittsfield. Cong. Ch.....	1 25
Seabrook. Cong. Ch.....	14 25

VERMONT.

Ascutneyville. Union Ch. to const. WALTER NEWELL, L. M.....	31 17
Bakersfield. Mrs. EUNICE PAIGE to const. herself L. M.....	20 00
Bradford. By Nathaniel Hatch.....	14 33
Bridport. Cong. Ch.....	23 25
Burlington. "A Friend".....	50 00
Cambridge. Mrs. Nancy Howe and Madison Safford \$10. ea., D. D. Safford \$5., Sidney Sayles and Mrs. H. N. Sayles (Starksborough) \$2.50 ea., to const. LONG CHAPPEL, L. M.....	30 00
Chester. Cong. Ch.....	6 10
Cornwall. Cong. Sab. Sch. \$40., Rev. S. W. Magill \$10.....	50 00
Hartford. Mrs. B. Dutton \$1.42, "A Friend" \$1.....	2 42
Middlebury. Cong. Ch.....	33 33
Orwell. Cong. Ch.....	32 00
Perkinsville. Union Cong. Ch.....	6 70

Pittsfield. Cong. Ch.	7 00	Colchester. Cong. Sew. Soc. b. of C. and \$2. for Freight.	2 00
Rupert. Cong. Ch.	12 00	East Hartford. Edward Hayden	10 00
West Randolph. M. L. H.	25	Farmington. "A Friend"	2 00
Weston. A few Ladies b. of C. and \$1. for Freight.	1 00	Guilford. Third Cong. Ch.	50 00
Windham. Cong. Ch.	19 00	Hartland. Cong. Ch.	12 00
MASSACHUSETTS.			
Arlington. Orthodox Cong. Ch.	613 13	Lebanon. T. E. Metcalf \$10., Miss A. C. Burchard \$5.	15 00
Ashby. G. L. Hitchcock	1 00	Lyme. M. S.	50
Belchertown. D. B. Bruce	1 00	Mansfield. Second Cong. Ch.	39 15
Boston. Shawmut Cong. Ch. \$554.43, "A Friend" \$30., "A Friend" \$10., E. St. Sab. Sch. \$8.38	602 81	Mansfield Centre. Cong. Ch. \$25., Mrs. Sophia F. Ensworth and Mrs. Lucy A. Adams \$2. ea.	29
Roxborough. Cong. Ch.	8 00	Middlebury. Cong. Ch.	48 18
Bradford. "A Friend"	10 00	Milford. First Cong. Ch. \$163., Plymouth Ch. (in part) for a Teacher \$108.67	271 67
Charlton. Mrs. C. W. Case	5 00	New Britain. Centre Cong. Ch. (\$30 of which from E. F. Blake to const. Mrs. Fanny A. Blake, L. M.) \$226.36, and Sab. Sch. b. of Books,	226 39
Chelsea. "A Friend" to const. Mrs. Mary T. Shapleigh, L. M.	30 00	North Branford. Cong. Ch.	51 70
Chicopee. S. S.	50	Plainville. Nathaniel Powell.	7 00
Conway. Cong. Ch.	55 00	Rockville. B. of C., by Mrs. Geo. Kellogg, Jr.	
Danvers. Cong. Ch. \$145.87, Sab. Sch. of First Cong. Ch. \$15.	160 87	South Windsor. "A Friend" \$10. bal. to const. Miss Susan H. Willey L. M., "A Friend" \$2.	12 00
Dracont. First Cong. Ch. to const. Miss Aurelia Harris, L. M.	30 00	Westford. Cong. Ch.	4 00
Dunstable. "A Friend"	5 00	West Meriden. E. K. Breckenridge	10 00
Fitchburgh. Mrs. M. A. Chamberlin	5 00	West Stafford. Rev. Ira Pettibone to const. Mrs. Anna M. Pettibone L. M.	30 00
Florence. B. of C.		Willimantic. "E. and D."	25 00
Freetown. "A Friend" \$10., N. Harlow \$1., Mrs. B. W. 50c.	11 50	NEW YORK.	
Georgetown. Rev. Chas. Beecher's Ch.	30 92	Adams Basin. "H. A. H. B."	2 20
Groton. Union Cong. Ch.	53 66	Albion. Presb. Ch. for a Teacher	36 00
Hanover. Second Cong. Ch. \$33.60., Capt. J. Cushing and J. M. Wilder \$1. ea.	35 60	Bedford. Presb. Ch.	69 50
Harwichport. B. of C.	2 00	Binghamton. Mrs. Caroline Mather	10 00
Hillside. Mrs. Knox's S. S. Class.	10 00	Brooklyn. Mrs. Marian J. Gilbert by Rev. Dr. Gilbert \$3., Andrew Van Tuyl \$5.	13 00
Hubbardston. Otis Ware.	5 00	Cambridge. Rev. M. B. Williams.	1 00
Leyden. George Childs.	5 00	Canastota. Coll. by C. S. Matteson	5 00
Middlesex Village. Mrs. S. F. Wood to const. Samuel Parker and Mrs. Sarah W. Parker, L. M's.	60 00	Champion. Joel A. Hubbard.	10 00
Monson. Cong. Ch. \$60.10., Mrs. Maria Underwood \$5.	65 10	Clarkson. Sab. Sch. \$25., H. E. Lawrence \$3., Tunis Henion \$3., Others \$7.50	37 50
Natick. First Cong. Ch.	22 11	Earlville. Coll. by C. S. Matteson	4 00
North Abington. S. B. Frost.	1 00	Eaton. Coll. by C. S. Matteson	2 50
New Braintree. M. B.	15	Eden. Cong. Ch.	8 50
Newton Corner. Eliot Cong. Ch.	211 52	Flushing. "A Friend of the Freedmen"	100 00
North Wrentham. Lucy M. Clark	5 00	Fort Edward. W. F. Gunn.	2 00
Orange. Cong. Ch.	19 45	Hamilton. O. S. Campbell \$5., J. Foote \$3., M. C. Foote \$2.	10 00
Oxford. First Cong. Ch.	118 05	Jamesstown. Alex. S. DeLand	2 00
Peru. Sab. Sch.	14 20	Lebanon. "Friends" by C. P. Day.	50 00
Prescott. Mrs. Shaw	1 00	Lisbon Centre. Geo. A. Dillingham bal. to const. himself and Mrs. Elizabeth N. Dillingham L. M's.	50 00
Quincy. Evang. Ch. M. C. Coll.	20 00	Livonia Centre. Dea. Coy and Matilda Jackson \$5. ea., Infant Class \$3.35.	13 35
Rockdale. J. Meriam.	2 00	Lockport. Cong. Ch. for a Teacher.	64 50
Springfield. Hampshire Co. Miss Soc. to const. B. F. Quimby, Henry M. Miller, J. H. Connor, H. S. Bowles and Rev. Henry M. Groat, L. M's.	150 00	Madison. M. R. Burnham	35 00
Stockbridge. Cong. Ch. \$200., and Mrs. S. A. Allen \$2. for a Teacher.	203 00	New York. "A Friend" \$30. to const. Carrie C. McNair, L. M., Ch. of the Puritans M. C. Coll. \$23.10.	53 10
South Deerfield. Cong. Ch. \$62.24 to const. Miss Lucilia E. Williams and Miss Phila A. Williams L. M's., and Cong. Sab. Sch. \$50.74 to const. Miss Jane F. Stowell, L. M., for a Teacher.	112 98	North Collins. Cong. Ch.	4 50
Taunton. Rev. I. Dunham	2 00	Ogden. N. F. Clark \$3., Mrs. E. Scribner \$2.	5 00
West Cummington. C. S.	50	Oswego. H. C. D.	50
Williamsburg. J. W. Hyde	1 00	Riverhead. Mrs. Geo. Miller	10 00
Worcester. Union Ch. \$91.15, Joseph E. Phelps \$30. to const. himself L. M., "A Friend" \$10.	131 15	Rome. John B. Jervis.	20 00
RHODE ISLAND.			
Bristol. Elisha Hathaway	320 00	Saratoga Springs. Miss E. H. Twitchell bal. to const. herself L. M.	24 00
Little Compton. Ezra Wilbur (\$5 for Men's M.) \$7., Mrs. T. Bailey \$3., James S. Bailey and Abigail C. Bailey \$1.50 ea., O. W. Simons \$1. for Men's M., Geo. A. Gray \$1.	15 00	Sodus. Mrs. Josiah Rice \$5., Mrs. A. Gaylord and Chas. Moody \$2. ea., 6 Individuals \$1. ea., J. L. 50c.	15 50
Providence. Central Cong. Ch. \$269.50. Beneficent Cong. Ch. \$115., Richmond St. Cong. Sab. Sch. \$55.72, Charles St. Cong. Ch. \$6.81.	447 83	Spencerport. Leander Danforth \$3., A. Webster \$1., M. V. A. 50c.	4 50
CONNECTICUT.			
Collamer. Rev. Jos. Ayer \$3., J. R. Kasson \$2.	5 00	Sweden Center. Coll. by Rev. C. A. Rudock for a Teacher and bal. to const. C. W. Nelson and Helen Hart, L. M's.	25 00
		Taberg. Aaron Stedman	20 00
		Thompson's Station. Mrs. E. F. Richardson, bdl. of C.	
		Union Falls. Mrs. Margaret B. Duncan ..	10 00
		Vermont. Mrs. M. A. G. Sears to const. Rev. E. P. McElroy, L. M.	56 02
		Waterloo. J. M. G.	50

Willett. Sam'l Newcomb \$2., 5 Individuals \$1. ea., Others \$2., 9 00

NEW JERSEY.

Hudson City. Mrs. C. 50
Newark. Sab. Sch. Miss. Soc. of First Cong. Ch. to const. Mrs. EMMA L. CURTIS and Miss MARY C. SAYRE, L. M's, \$60., Robert D. Weeks \$5., 65 00
Milburn. Mrs. C. N. Graves by P. A. Graves, 5 00

PENNSYLVANIA.

Greenville. J. M. Bean \$1.50, Mrs. C. Bean \$1., 2 50
Philadelphia. For Normal School, Hampton, Va., by Wm. F. Mitchell \$300., Central Cong. Ch. \$25., 225 00
Selim's Grove. Simon Cameron, 2 00
Waterford. B. of C. by Mrs. I. W. Austin, 2 00

DISTRICT OF COLUMBIA.

Washington. Bureau R. F. and A. L. 88 58

VIRGINIA.

Franklin Depot. Freedmen for Schools 7 00
Hampton. Freedmen for Schools 370 54
Norfolk. Freedmen for Schools 95 88
Richmond. Bureau R. F. and A. L. 17 00

NORTH CAROLINA.

Raleigh. Bureau R. F. and A. L. 20 00
Wilmington. Bureau R. F. and A. L. \$510.53, Freedmen for Schools \$41.85, C. Myers \$10., Chadbury & Co. \$5.83. 568 18

SOUTH CAROLINA.

Abbeville. J. J. Wright, 2 00
Beaufort. Freedmen for Schools 246 30
Charleston. Freedmen for Schools 60 43

GEORGIA.

Andersonville. Freedmen for Schools 236 60
Augusta. Freedmen for Schools 125 94
Macon. Miss E. M. Barnes, 15 00
Madison. Freedmen for Schools 20 00
Thomasville. By J. N. Cooke \$3., B. and 2 half b. of C. and a Communion Service, 3 00

FLORIDA.

Saint Augustine. Miss L. P. Auld, 28 00

OHIO.

Elyria. Cong. Ch., by Samuel Brooks ... 50 00
Lima. S. R. B., 50
Lodi. ESTATE of Timothy Burr, 25 00
McKay. Robert Wilson \$5., Ann E. Aylesworth \$1., 6 00
Moore's Salt Works. Robert George, 2 00
Oberlin. Rev. C. L. Tambling, 2 00
Rawsonville. Charles Tuttle, 1 25
Tallmadge. Tallmadge Benev. Assn. to const. JOHN CASPER KELLAR, L. M., 48 40
Toledo. Edson Allen \$14.22, Dea. Salmon H. Keeler \$5. bal. bill for Freedmen, 19 22
West Farmington. Rev. J. B. Davison and others \$15., ack. in July number incorrectly from Mecca, 1 00
Wilmot. F. Weimar, 1 00

INDIANA.

Crawfordsville. Prof. Caleb Mills, 15 00

ILLINOIS.

Highland. French Evan. Ch., 20 00
Saint Albans. M. I. Graham, 2 00

MICHIGAN.

Albion. A. W. Gustin, 7 50
Ann Arbor. "A Friend" 10 00
Battle Creek. T. C. Clark, 5 00
East Saginaw. Mrs. Roxanna Pratt, 50 00
Wakeshma. J. F. S., 25

WISCONSIN.

Beloit. S. S. Goodale, 5 00

IOWA.

Iowa City. B. Talbot, 1 00
Percival. ESTATE of J. B. Hall, by O. D. Botsford, Ex., 448 90
Springvale. E. C. M., 75

MINNESOTA.

Belle Prairie. O. A. C., 50
Waseca. Lyman Huniston, 1 00

CALIFORNIA.

Lexington. Mrs. L. M. Burrell, 1 00

DOMINION OF CANADA.

Eaton. Rev. E. J. Sherrill, 1 33
Granby. Rev. J. H., 90

GREAT BRITAIN.

London. Cong. Union of England and Wales by Rev. G. Smith, D.D. £13.2.7., 88 85
Edinburgh. Adam Pearson, 10 00

Received at the Cincinnati Office,

E. M. Cravath, Treas.

(\$4,968.38.)

For A. M. A.

CONNECTICUT.

Greenville. Cong. Sab. School, 37 50
— "Friends" in Conn., by Miss Payne, 11 00

GEORGIA.

Atlanta. First Cong. Ch. \$25., Freedmen for Schools \$134.10, 159 10
Cartersville. Freedmen for Schools 15 00
Madison. " " " " 16 25
Marietta. " " " " 17 50
Thomasville. " " " " 26 25

ALABAMA.

Montgomery. Freedmen for Schools, 45 50
Talladega. Bu. R. F. and A. L., 95 87

For A. M. A. & W. F. A. C.

OHIO.

Akron. J. F. Seiberling, 370 00
Ashland. Luth'n Ch. (in part) \$4.85, U. B. Ch. (in part) \$3.75, Private Coll. \$41.50, 50 10
Bellevue. Cong. Ch. (per Rev. S. B. S., 51 00
Benton. C. Griffith, A. Safford, \$5. ea., 19 Individuals \$1. ea., Others 90c., 29 90
Black Ford. 4 Individuals \$1. ea., 4 00
Brecksville. ————, 14 50
Burbank. Jno. Black, J. Renns, \$5. ea., 6 Individuals \$1. ea., 16 00
Cardington. Rob't Mosher and T. Starr \$2. ea., Geo. Morris \$5., 18 Individuals \$1. ea., Others \$4.60, 31 60
Carrollton. ————, 8 00
Cincinnati. W. T. Richardson, 9 00
Clarksville. Cong. Ch., 10 95
Cleveland. 1st Cong. Ch. (per S. H. S., 236 10
Columbus. Cong. Sab. Sch. to const. "S. M. H." L. M., \$30., Cong. Ch. (in part) \$9.07, Col'd B. Church \$5.20, 134 27
Cleveland Heights. J. Jennings \$20., A. Kellogg \$10., H. R. Headlow \$5., L. Headlow's S. S. class \$4., 39 00
Chester. Cong. Ch., 15 25
East Cleveland. Cong. Ch. (in part) 39 78
Fitchville. Cong. Ch. \$6.95, N. East Cong. Ch. \$5.15, Bap. Ch. 90c., 13 00
Fulton. To const. C. W. ROBINSON L. M., 30 00
Gallion. Additional, 1 50
Garrettsville. ————, 12 25
Grates. Samuel Hixon, 10 00
Honey Creek. Rev. B. Struble \$5., 10 Individuals \$1. ea., Others \$1.25, 16 25
Lodi. F. R. Loomis to const. "R. C. L." L. M. \$30., Rev. T. S. Porter, T. G. Lomis, Geo. Burr, Mrs. E. R. Whipple \$5. ea., Jos. Warner \$3., A. Gilley \$2., 8 Individuals \$1. ea., Others \$1., 64 00
Mayfield. ————, 4 0

Maysville, J. R. Whelpley \$5., Others \$1..	6 00
New Car Isle. N. S. Presb. Ch. (addl.)....	1 50
Newmans Creek. W. B. Ch. (addl.).....	7 00
Oberlin. P. Hamilton, N. Merrill, \$10. ea., A. C. Corning \$5.....	25 00
Parkman. —————	6 20
Rockfort. —————	10 00
Rowsburg. 2 Individuals \$1. ea.....	2 00
Rootstown. (per C. S. S.).....	12 00
Ruggles. Cong. Sab. Sch. for Blind Boy.....	2 75
Sheffield. Joshua Gage.....	5 00
Stree shoro'. —————	10 00
Strongsville. Free Cong. Ch. \$11., Others \$4.....	15 00
Troy. 4 Individuals \$1. ea., Others \$3....	7 00
Wooster. Lutheran Ch.....	12 00

INDIANA.

Cambidge City. Union Meeting	7 50
Columbus. J. J. Irons \$10., Christian Ch. Sab. Sch. for a Teacher \$5., Christian Ch. 4 persons \$1. ea., R. Griffith, Rev. S. N. Dickey, Misses Keeths \$2. ea., Others \$3.50.....	33 50
Crawfordsville. Jas. B. McCullough, by Maxwell McCullough, Executor, \$20., Students o' Wabash College \$18.61.....	218 60
Dub in. Christian Ch. (per A. R. P.) \$10., Union Meeting, L. C. Wilson \$5. ea., 8 persons \$1. ea., Others \$5.....	83 00
Hartsville. Wm. Pix \$5., Others \$3.....	8 00
Indianapolis. 1st Christian Ch. Ovid But- ler \$10., Mrs. O. Butler, M. C. Duncan, W. Wallace, \$5. ea., B. F. Ponce, P. H. Jame-on, Mrs. O. A. Burgess, A. C. Grooms, S. J. Pickercell \$2. ea., 10 Indi- viduals \$1. ea., Others \$5.....	50 00
Plymouth Cong. Ch. E. T. Quirker \$10. Hon. Jno. Coburn, W. Daggett, Stough- ton Fletcher, \$5. ea., E. King, E. Gilbert, \$2. ea., 2 Individuals \$1. ea., Others \$16.50.....	47 50
U. B. Church. —————	10 00
Roanoke. Union Meeting B Ch. \$7., Simons Chapel U. B. (in part) \$6.....	18 00
Somersct. Elder Miller \$2., 3 Individuals \$1 ea., Others \$2.50.....	7 50

MICHIGAN.

Lima. B. M. Cravath	7 50
Pontac. Cong. Ch. (per C. E. A.) \$37.75, Cong. Sab. Sch. \$10.....	47 75

TENNESSEE.

Chattanooga. Freedmen for Schools \$32.60, Bu. R. F. & A. L. \$20., Public School Fund, \$100.....	1042 60
Memphis. Public School Fund.....	1000 00
Nashville. You g People's Miss. Soc. \$3.75., Freedmen for Schools \$194.65., Freedmen for Organ \$237.15., Mason & Hamlin \$150.....	515 55

KENTUCKY.

Lexington. Freedmen for Schools \$36.55., Bu. R. F. and A. L. \$70.....	106 55
Louisville. Freedmen for Schools.....	68 90

Received for Blind Boy: Sarah E. Searls, Southampton, Mass., \$5., Mission S. S. Buffalo and Zionville Sab. Sch. Indiana, \$3 ea., 9 Individuals \$1. ea., Others \$10.70.....	80 70
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Received at the Chicago Office.

(\$2,690.79)

MASSACHUSETTS.

Great Barrington. E. & M. Beckwith.....	10 00
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ILLINOIS.

Chicago. 1st Cong. Ch. (addl.) \$30., C. H. Whitfeler \$100., 1st Holland Ch. \$4. (addl.) Cornelius H. Iligons \$3.....	167 00
Danby. Cong. Ch. and Sab. Sch.....	4 10
Granville. Cong. Ch. old acc't \$42., new acc't \$80.82.....	122 82

Hallock. Erastus C. Root.....	8 00
Lamoillo. Cong. Ch. (addl.).....	25 00
Lisbon. Cong. Ch.....	18 79
Lyonville. Cong. Ch.....	8 66
Mendota. Cong. Ch.....	4 00
Mendon. Cong. Ch. (addl.).....	19 00
Milburn. Cong. Ch. \$16. and Sab. Sch. \$5. Naperville. Cong. Ch. and Friends (addl.)	21 00
Newark. Cong. Ch. and Sab. Sch.....	20 50
Ottawa. Cong. Ch. Plymouth (addl.).....	7 54
Payson. Cong. Ch. (addl.).....	39 30
Peoria. Cong. Ch. (addl.).....	20 00
Peoria. Cong. Ch.....	80 85
Pl infield. Cong. Ch. (addl.).....	7 59
Providence. Cong. Ch.....	36 10
Shirland. Cong. Ch. (addl.).....	19 00
Wyanet. Cong. Ch.....	11 75
York Neck. H. and A. Reynolds	20 00

IOWA.

Algona. Cong. Ch. and Society.....	9 00
Clinton. 1st Cong. Ch.....	9 15
Chester. Cong. Ch.....	11 40
Des Moines. Cong. Ch. \$130., Sab. Sch. \$4., Friends \$44.....	219 00
De Witt. R. L. Smith.....	5 00
Grinnell. Cong. Ch. and Society to const. EUNICE KNAPP L. M.....	50 00
Sabula. Mrs. M. F. Emerson	2 00

MICHIGAN.

Charlotte. "Friends,"	6 50
Cold Water. "Friends,"	7 00
Dorr. Mrs. L. Gilbert \$47., "Friends" \$2.	49 00
Eaton Rapids. "Friends,"	12 50
Grattan. "Friends"	7 30
Hastings. "Friends,"	8 50
Marshall. F. H. Burgess and Others.....	6 30
Middleton. "Friends"	7 50
Muskegon. H. W. Sears, O. O. Williams, D. G. Gaursey, F. Smith, P. Walker, E. W. Merrill \$5. ea.....	30 00
Sturges. Mrs. Hood \$15., J. F. Vandewa- ter \$10., J. Davis \$7.50., L. F. Kirk, Mrs. Vandewater, H. L. Anthony, Mr. Tracey \$3. ea., Other Friends \$14.30.....	67 00
Union City. E. Bostwick \$15., Dr. Hand, Mr. Cooley \$5. ea., Others \$14.50.....	39 50
Vermontville. "Friends,"	17 30

MINNESOTA.

Lake City. Cong. Ch. (in part)	50 00
St. Anthony. Citizens to sustain Teacher, (in part)	22 25

MISSISSIPPI

Columbus. Freedmen for Schools	80 30
Vicksburg. Bu. R. F. and A. L. \$600. Freedmen for Schools \$194.75., J. S. Mor- ris \$10.....	804 75

NEBRASKA.

Camp Creek. Cong. Ch. (in part)	17 94
Nebraska City. Cong. Ch. \$31.50., Others \$10.....	41 50
Omaha. Citizens	37 50

TEXAS.

Galveston. Freedmen for Schools.....	150 25
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WISCONSIN.

Beloit. 1st Cong. Ch. and Society (addl.).....	2 00
Bristol & P. ris. Free Cong. Ch. (in part).	52 00
Columbus. Cong. Ch. and Society (addl.).....	22 00
Emerald Grove. " " " " " "	22 00
Kenosha. " " " " " "	26 30
Menomonie. Baptist and Cong. Ch's for a Teacher (addl.)	20 00
Palmyra. Cong. Ch. and Society (addl.) ..	13 10
Pleasant Hill. Presb. Ch.....	2 75
Plymouth. Cong. Ch. and Society.....	15 00
Rochester. Cong. Ch. and Society (addl.)	10 00
River Falls. Bap. and Cong. Ch's for a Teacher \$35., Cong. Sab. Sch. \$5.70.....	40 79
West Salem. Cong. Ch. and Society.....	10 00

Total..... \$18,371.25

W. E. WHITING,
Ass't. Treas.

American Missionary.

EXTRA.

AUGUST, 1869.

HAMPTON NORMAL AND INDUSTRIAL INSTITUTE.

REPORT OF SPECIAL COMMITTEE.

The undersigned having been desired to visit the Hampton Normal and Agricultural Institute, under the auspices of the American Missionary Association, and under the superintendence of Gen'l. Sam'l. C. Armstrong, submit the following statements in regard to its location, its history, its objects and plan, and its present condition and prospects.

I. LOCATION.

In this, there is a historical fitness. It is within the capes, and not far from the spot where the first slaves brought to this country were landed. It is where General Butler first refused to deliver up the fugitives, calling them "Contraband of war," and where a city of refuge was provided to which they thronged by boat loads, and wagon loads, and in caravans, and were housed and fed by the Government. It was here too that the first school for Freedmen was established. It was the site of the Hospital Barracks of McClellan's and Grant's armies, where fifteen thousand sick and wounded were under treatment at one time, and the farm connected with the Institute includes the United States cemetery containing the bodies of nearly six thousand United States soldiers, together with the granite monument to these martyrs in the cause of freedom, which is in full view from the Institute. Not far distant is seen the flag of Fortress Monroe, and it is within sight of the spot where the battle was fought between the Monitor and the Merrimac.

The location has also advantages as regards convenience, economy, and the coast. It is accessible by water, and so by the cheapest possible transportation, from the whole region of the Chesapeake Bay, of the Potomac, York and James Rivers, and of the Pamlico and Albemarle Sounds, a region including a colored population which has been, if it be not now, of greater relative density than any other. With a steamboat landing on the farm, it has ready access to the principal seaboard cities of the North, both as markets and as sources of supply. It is

also relatively beautiful, having the advantages of sea breeze and opportunities for sea bathing. The place was indeed formerly the seat of a large Female Seminary, and was a summer resort for health and recreation.

II. ITS HISTORY.

As has been said, this was the site of the first school for Freedmen, and here the Butler school is still kept in the large building originally built for it on the premises, and is taught by pupils from the Institute. This however did not involve the idea of the Institute as a Normal School, and a Seminary of a high order. That was originated by Gen. Armstrong who had charge of the Freedmen's Bureau at this point, and who first comprehended the facilities afforded by the place, and the greatness of the work that might be done here. At his suggestion, and chiefly through his efforts, the American Missionary Association heartily co-operating, the estate now called the Whipple Farm including a hundred and twenty-five acres of excellent land, together with the mansion used by the U. S. officers for their headquarters, the Butler School house, and the Hospital Barracks was purchased. The whole cost, including improvements, has been about forty-five thousand dollars.

III. ITS OBJECT AND PLAN.

The object of the Institute, as stated in its act of incorporation, is "to prepare youth of the South, without distinction of color, for the work of organizing and instructing schools in the Southern States." Its object is the diffusion throughout the South, where Normal and Agricultural Schools have not been established as yet, of the best methods and advantages of education; and if the benefit of the colored people be more immediately anticipated, it is only from the apprehended unwillingness of others to avail themselves of the advantages of the Institute. Whatever provision may or may not be made, for the general education of the South, it is clearly among the most imperative duties both of the North and of the South to provide, in the best manner practicable, for the enlightenment, the more perfect Christianization and the full manhood of the Freedmen. This is now the point of trial for this nation, before Him who has begun to vindicate the rights of a long-suffering people, and scarcely more for their sakes than for our own, and for the sake of the whole African race, should this duty be accepted by us.

But if the duty be accepted, it is not seen how it can be performed without some institution which shall combine, as this Institute proposes to do, education and training with opportunity for self-help. In these two—education and self-help—we have the object and plan of the Institute. It would provide a body of colored teachers, the best and the only available agency for the work, thoroughly trained not only in the requisite knowledge and in the best methods of teaching, but also in all that pertains to right living, including habits of intelligent labor. Emotional in their nature, unaccustomed to self-control and improvident by habit, the freedmen need discipline and training even more than

teaching; and the Institute would avoid the mistake, sometimes made on missionary grounds, of so training teachers as to put them out of sympathy with the people in their present condition, and in the struggle that is before them if they are to rise. It would therefore make much of the feature of self-help, not only as relieving the benevolent from a burden, but as inspiring self-respect and self-reliance, and as tending to a consistency and solidity of character that are especially needed. It would aim at reaching, and to be effectual it must reach, those who cannot pay their way except by their own labor.

With these views a large agricultural interest has been organized both for instruction and profit. So far this has succeeded well in both respects, and with suitable management it cannot fail to do so in future. The soil is rich and varied, adapted both to fruits and vegetables. On the farm are large quantities of muck and sea mud, and fish guano from the neighboring fisheries. It is intended to make the culture varied, and to introduce improved methods to be put in practice wherever the pupils may go. The farm, thus furnishing food for the school, in connection with adjacent fisheries which make living cheap, will enable the poorest youth to meet all his necessary expenses, and at the same time receive good educational advantages. This department is under the superintendence of Mr. F. Richardson, who is admirably qualified for the position, and for details of its condition and prospects, we refer to a statement by him appended to this paper.

The farm is for the men. But as at the North, so at the South, and more and more, the teaching is to be done by the women, and for their education and training, too ample provision cannot be made. Young women at the Institute are on equal footing in all respects with the young men, except that their opportunities for supporting themselves by their own labor are not as good. Something, much indeed has been done. An industry has been organized by which the pupils are paid for making up garments which are sold at a small profit. This is beneficial in every way. About twenty can also be employed the greater part of the year in teaching. This however is a department which needs and should receive efficient aid.

IV. ITS PRESENT CONDITION AND PROSPECTS.

Of these we do not hesitate to speak with satisfaction and high hope. The school was opened in April 1868, and there have since been sixty-six pupils in attendance, of whom fifty-two were boarders. Of these, eight have been employed as teachers in Freedmen's day schools, doing, under careful superintendence, the work done in previous years by Northern teachers, and giving good satisfaction in it, and thus, while keeping up with their classes in the Normal School, paying their necessary expenses. Three hundred children have been thus taught during the past year by under-graduates of the Institute, and it is expected that twice that number will be thus taught during the year to come. In the present vacation, including July and September, twelve pupils have

gone out to teach, and will have not less than five-hundred children in their schools.

The closing examination and exercises of the school indicated a thoroughness and faithfulness on the part of the teachers, that nothing but missionary zeal could have inspired. Hitherto the teachers of the Institute have all been ladies, and here, as in many places throughout the South, Northern ladies of high character have done, and are doing, a most Christian and heroic work, looking for their richest reward in the thanks of the lowly, and the smile of Him who came that the Gospel might be preached to the poor. On the part of the scholars there was indicated a diligence and proficiency quite remarkable, and that would have done credit to students similarly situated, of any race or color. Not only has the teaching been diligent, but of the highest order, and the results correspond. There was great correctness in reading and spelling. Nearly all wrote a good hand, and the black-board exercises in map drawing, with the new method of tri-angulation, would have been creditable to the pupils in any Normal School at the North. The whole results furnish the fullest encouragement to future effort.

For its further accomodation the Institute needs another building and there has been some thought of purchasing that formerly used as a Female Seminary. But besides its greater expense, this building is too remote, and in many respects not adapted to the purposes of the Institute. It is therefore intended to put up at once, such a building as is needed. This can be done cheaply, as excellent bricks are burnt on the spot. For this a large part of the means is already provided.

We are thus doing for the Freedmen through this Institute, with such modifications as their condition demands, just what we are doing for ourselves in those States that are furthest advanced in education, and if the Southern people could but wisely co-operate, the experiment with the freedmen could at once be fairly made. Fortunate in its position, and comprehensive in its aims, the Institute is adapted to do a great work for the African race both in this and their father land. It is just the agency needed through which benevolent individuals and the fund of Mr. Peabody, now so magnificently enlarged, may work. In the plan of it nothing is wanting. To carry it out, executive ability and business talent of a high order will be needed, especially at first. These we think it now has in those at the head of each of its departments, and we heartily commend the enterprise to the confidence, to the prayers and to the benefactions of the good people of the whole country.

Signed,

MARK HOPKINS.

ALEXANDER HYDE.

B. G. NORTHRUP.

JAMES A. GARFIELD.

FARM REPORT.

For the purpose of interfering as little as possible with recitations, the students are divided into 5 squads, which are successively assigned one day in each week for labor on the farm. All the boys also work on the forenoons of every Saturday during the term. Each student has therefore a day and a half of labor on the farm, for which he is allowed 10 cts. per hour or \$1.50 per week. As the charge for board and tuition is 25cts per day or \$1.75 per week, there is a deficiency of 25cts. per week or \$9.00 for the term. To meet this deficiency, and to pay a reasonable charge for clothing and books, every student is liable to be called out at any time during the term, as the exigencies of the farm may require, for any number of days not exceeding 12; and they have the further opportunity, of clearing off all arrears, by labor during vacation. Those only whose labor is very satisfactory are allowed to remain in vacation after their bills are paid, and to earn money toward the expenses of the ensuing term. But opportunity is given to every one disposed to work, to pay his bills for board, tuition, books, and twenty to twenty-five dollars worth of clothing, which is furnished at very low prices, by the Industrial Department for female scholars.

Beside the regular squad of laborers, there are 4 students who act as teamsters. These boys receive \$12.00 per month, their board, and tuition in a night-school, which is carried on two and one half hours, during five nights in each week.

There is but one farm hand regularly employed by the month. The students do all the labor needed excepting occasional hiring by the day. Those pupils who are not boarders at the institution are expected to work out their bills for tuition and books.

The sales from the farm so far, for the current year, have been as follows:

Radishes,	-	-	-	-	-	30	bls.
Peas,	-	-	-	-	-	230	"
Potatoes,	-	-	-	-	-	200	"
Onions,	-	-	-	-	-	20	"
Cabbages,	-	-	-	-	-	420	"

Strawberries, snap beans, beets, cucumbers, about \$100. worth.

Supplies furnished School and Teachers' Home, \$100.

The total cash receipts, after deducting freight and commissions, are \$1840.00 Adding the \$100. worth furnished to School and Teachers' Home, and the value of seed peas, and beans, for next year, will make the total receipts \$2000. up to July 1st.

There are also about 20bls. of potatoes yet undug and 50 bls. of cabbage nearly ready for market. Four acres of oats have just been harvested. There are now planted:

- 3 acres of Melons,
- 2 1-2 acres of Tomatoes,
- 35000 Sweet Potatoe Plants,
- 4 acres late Potatoes,
- 1 " Hubbard Squash,
- 1 " Sweet Corn,
- 2 " Strawberries,
- 8 " Corn and Corn Fodder,

Of permanant plantations, there are about 1400 peach trees, 100 pears, 300 cherries, 50 plums, and 1-2 acre of asparagus. It is intended to increase considerably the asparagus bed for which two acres of land have been thoroughly under-drained. It is also designed to set out about one acre of dwarf pears next spring.

There are to be planted for fall crops :

- 4 or 5 acres of Beans,
- 3 acres late Cabbage,
- 1 " of Turnips,
- 4 " late Potatoes,
- 25 " Wheat, which will be seeded.

There have been over 600 cords of manure dug out of the marshes, and piled on the banks, for next year's use.

The experiments in burning brick and tile from clay dug on the farm, have been very satisfactory. A kiln containing 120,000 brick has just been completed, and is a perfect success. A few tile were made and placed in the kiln for a trial of the clay. The result is all that could be desired, and it is the intention to manufacture the pipes needed for a thorough under-draining of about one-half the farm. The other half will need little if any such outlay.

The farm is very insufficiently supplied with machinery, and capital for the purchase of stock and manures. There is no horse rake, and no fanning mill, on the place. A reaper and mower and a grain drill are implements for which our level surface, and freedom from stones, are admirably adapted.

We have but one cow on the farm. More stock is needed both for the consumption of unsalable truck and manufacture of manure, and because the sale of milk would be ready and profitable. Daily communication with Norfolk gives an unlimited market. The immense amount of truck sent to the northern cities renders it necessary to use every means which capital can furnish in order to be first in the market. And after the first sales, the profits of shipping are so small, that it is very desirable to create a home demand for cabbage, turnips, pea vines, and small potatoes, which by boiling and feeding to cattle and hogs, could be turned into cash, and at the same time afford opportunity for familiarizing the students with the care of stock. More working capital would enable the farmer to enlarge and vary the forms of profitable labor which it is furnishing to the students.

